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object) being paid for has operated here as in all other social and economic transactions. 438

SUMMARY

We have seen the economic structure as it functions within the framework of the social organization. The family, clan, moiety, village, and sex groups all act at certain times as economic units. The family tills the soil; the clan owns property, regulates inheritance, and assumes economic responsibilities for many important rites; it is through the moiety that the principle of reciprocity so actively functions; the village owns property and acts as an economic unit in certain undertakings; and sex is the most significant factor in regulating the division of labour. 182 511

The essentials of life are communally owned and fairly easy to secure. Since there is an abundance of land and no private ownership of it, and also no private fishing or hunting rights, only industry is required to secure food. The same absence of private property in land makes shelter an easy matter. The bush provides the material; the land is free; everyone knows the rudiments of house-building; and the assistance of relatives is readily secured for a slight compensation. Clothing practically did not exist in the past, and is very slight and of little significance to-day. There is, therefore, no problem in securing the fundamentals of food, shelter, and clothing. Yet there is private property: ornaments, implements of work, currency, pigs, knowledge (medical and magical), are all privately owned. There is wealth and there are rich men, but poverty does not exist. Moreover, everyone lives in the same style. The house, food, and general manner of daily living is the same for everyone, regardless of his amount of wealth. The importance of wealth is that it allows a man to make the elaborate rites for his dead ancestors, and so gain prestige for himself.

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182 511 Wealth is not hoarded, but instead is always being put in circulation at the constant ritual feasts. And there is no reason why wealth should be saved over any long interval. Old age does not mean economic insecurity. For every old [737 person is well taken care of by either his own children or by 888] classificatory ones. The old people, men and women, are the most respected members of the community, and it is unthinkable that any one of them should be in want.

182 461 558 In this society of rich, but no poor, where only industry is required to secure the essentials of life, one may ask, What becomes of the lazy man? For as men vary in skill and intelligence, so also do they vary in industry. In Lesu, if a man is too lazy to work, he will not starve. His relatives will give him food, and should they grow disgusted with him, other members of the community will feed him. No member of the village would go hungry, unless there was some general famine affecting everyone. But while the lazy man will have a place to sleep, and food to eat, and can even enjoy life in his own way, he will be a man of no importance in the community. He will have no influence in discussions; it will be difficult for him to secure a wife (and the same applies to a lazy woman securing a husband); he will not be able to give big feasts; and he will have no prestige. In a society largely motivated by prestige, this is a serious handicap. Although the burden of the lazy man's support will be carried by his family (immediate and extended) and by the community, if the family gets disgusted, he will remain a man of no account, and will have no influence in the communal life. Some of the abusive and insulting language to those who have no wealth brings out the opinion in which they are held:

Umär atsuga ärup numka tsera: you are no good; you have no currency.

Umär atsuga ärup numka bul; you are no good; you have no pig.

These are the insulting taunts hurled in moments of anger,